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perhaps, be doubted ; but he strongly claims the right to interpret the creed in harmony with the facts of life and the world. He seeks to show that "there is a rational approach to the consideration of every fundamental doctrine of Christianity," and thus to open the way for those who know and respect the facts but have not yet known the faith. The strength of the book lies in its sincerity of purpose, its ethical rightness, and its true religious feeling. It is not so strong in thought as in sentiment, and the style is not one that carries the reader along in continuous movement.—WILLIAM N. CLARKE.

De Ethiek in de Gereformeerde Theologie. Door Dr. W. Geesink. (Amsterdam : Kirchner, 1897 ; pp. 86 ; M. 1.20.) The above is the title of an important contribution to historical theology, the place assigned to ethics, and the relation of ethics to dogmatics in the various systems of the Reformed or Calvinistic theologians. The early Calvinistic theologians treated ethics and ethical questions incidentally, but did not give a systematic treatment of ethics as a separate science, or as a department of dogmatics. It was chiefly Ursinus, in his commentary on the Heidelberg Catechism, that strongly ethical and practical symbol, and Voetius who put the distinct treatment of ethics on a scientific basis for the Reformed theology. The latter theologian also attracts attention by his opposition to certain tendencies of the Puritan Calvinistic movement in England ; its legalism or exaggerated and superstitious scrupulosity of conduct ; its failure to discriminate between the temporary and the permanent in the laws of the Old Testament ; and its erroneous exaltation of the will over the intellect, in which it follows the philosophy of Ramus.

Stress is laid on the correctness of the true Reformed position that morality must be founded on the confession of the sovereignty of God. Its aim, therefore, is the vindication of the claims of God.

It is this position that must provide the safeguards against the dangerous tendencies of current antitheistic and agnostic theories of ethics.—A. H. HUIZINGA.

The Incarnate Saviour. By Rev. W. Robertson Nicoll, M.A., LL.D. (Edinburgh : T. & T. Clark ; New York : Imported by Charles Scribner's Sons, 1897 ; \$1.25.) This second and cheaper edition of a book whose first appearance was most warmly welcomed is an attempt, and a successful one, so far as such an attempt can be successful, to write the "inner life of Christ." The truth of the gospel